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The Reverend Dr. DENNE's  
Spittal - S E R M O N

Preached before the Right Honourable the

L O R D - M A Y O R,

T H E

Court of A L D E R M E N, &c.

On *Tuesday* in *Easter-Week*, April 8. 1740.

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## Salter Mayor.

*Tuesday the 15th Day of April, 1740. and in  
the Thirteenth Year of the Reign of King  
GEORGE the Second of Great Britain, &c.*

**I**T is *Ordered*, That the *Thanks* of this Court be given to the Reverend Dr. DENNE, Archdeacon of *Rochester*, for his SERMON preached before this Court, and the Governors of the several Hospitals of this City, at the Parish-Church of St. *Bridget*, on *Tuesday* in *Easter-Week* last : And that he be desired to print the same.

M A N.

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# Spittal-SERMON

Preached before the Right Honourable the

## LORD-MAYOR,

THE

## Court of ALDERMEN,

THE

## SHERIFFS,

AND THE

GOVERNORS of the several  
Hospitals of the City of *London*,

AT THE

## Parish-Church of ST. BRIDGET,

On TUESDAY in *Easter-Week*, April 8. MDCCXL.

---

By *JOHN DENNE*, D. D.  
Archdeacon of ROCHESTER.

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L O N D O N :

Printed for J. and H. PEMBERTON, at the *Golden-Buck*  
against *St. Dunstan's Church* in *Fleetstreet*. MDCCXL.





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M A T T. VII. 12.

*All Things whatsoever Ye would that Men should do to You, do Ye even so to them: For this is the Law and the Prophets.*

**M**Y Text is one Branch of Doctrine in our Blessed Saviour's Sermon on the *Mount*: And well deserves the Place it has in that divine Discourse; for it is the first and clearest Principle in the Science of Morality or *common Honesty*; nay, in this single Precept all the Lines of Right, or Duty towards our *Neighbour* center, so that if it be but *truly* understood, and *faithfully* applied in every Case, it will be equivalent to all the Commandments of the *Second Table*.— It does, indeed so far comprise whatever God has taught Us to do to *one another* by the Light of *Reason*, his *Laws* or his *Prophets*, that if all the Offices of *social Life*, that are dispersed throughout moral or sacred Writers, were to be included in one full and common practical Rule; it cannot be done in *fewer Words*, and more comprehensive of *all* than those of my *Text*.— And that you may not err herein, I propose

- I. *First*, To state the true *Doctrine* of them.
- II. *Secondly*, to determine its just *Extent* and *Boundaries*.
- III. *Thirdly*, To enquire into the general *Reason* and *Equity* of it.
- IV. *Fourthly* and *Lastly*, To shew the peculiar and manifold *Advantages* belonging to this Rule: And

how much the *Welfare* of Mankind would be promoted by a *constant* and *universal* Regard to it.

I. *First*, Then I am to state the true *Doctrine* of my *Text*. Now the Words of it are all plain and intelligible: and the *Doctrine* contained in them would be so likewise, were but *common* Sense, and *natural* Conscience, to determine every *Doubt* without Sophistry or Prejudice.— For this single *Caution* or *Restraint* seems to be *sufficient*; let but the *Nature* of Things, as to what is just and right, fit and reasonable, govern our own Desires and Actions; then let us place every *other* Person in our *own* Stead: and we shall not transgress our Duty to him.— Thus we shall never grant either too little, or too much: since our own *Reason*, when unbiaſſed, will always hinder us from sinful or extravagant Compliances; whilst *Self-Love* prevents us from doing to *another*, what in our *own* turn we should be loth to feel.— Let us but impartially consider what Treatment we may in any Circumstances of Life fairly and justly *expect* from *others*: And we shall act most rightly, so long as we make our *own* fair and *just Expectations* the Standard of our Behaviour towards them; so that you need no other *Paraphrase* on my *Text*, than this. “What Things soever, when done by  
“ others to you, your *own* *Judgments* shall without Corruption, *Partiality*, or *Hypocrisy* commend, as done *well*, and  
“ *wisely*, Go, and do likewise: And God and Man will  
“ justify you.”

Some Cases, indeed may offer, wherein we ought not to *comply* with *others*, even though we *ourselves* might perhaps in the same Circumstances desire the like *Compliance*; but the Reason is, because such a *Compliance* would be a Folly or a Sin both in Us and Them.— For Instance, ought a Person of a generous or charitable Spirit, on Pretence of being governed by this *Rule*, to gratify those who ask such Favours, as *They* in no wise merit,  
or

or *He* can in Reason grant; though conscious that *He* himself might be so weak, as to make Requests not less extravagant, were he the *Petitioner*? No certainly—— A real want of Merit, or extravagant Requests are Pleas *sufficient* to stop the over-flowings of the most generous, or charitable Soul; because we act both foolishly and wickedly whenever we are *profuse* without Merit, without Reason, or beyond our own Abilities; even though we should wish to be indulged to a like unwise or criminal *Excess*.

But there is another Case much more common in social Life; and that is, when Men through a Love of *strong Liquors* have contracted an Habit of *Intemperance*, they then *press* others to *drink*, as they do.—— Now it may be, and too often is a Question among such *drunken* Companions, as are in *modern* Phrase, call'd *honest Fellows*, whether they are not herein justified by the practical Precept of my *Text*? Since it is most sure, that they *do*, just as they would be *done by*.—— However, are they willing that the *sober* Part of Mankind should treat them upon the same Principle?—— Would they not think the Measures of *Sobriety* too scanty for themselves? And yet the *sober* Man desires, that they would only *mete* with the same *Measure* to him.—— And so they *ought*, and He to Them —— for this Rule can only take place in Things, that by the *Will* of GOD are lawful, or expedient. It must extend to nothing foolish or wicked in its own Nature: Nor be subject to unnatural Affections, or inordinate Desires in ourselves or others. So that though this be a right Measure of social Intercourse one with another, yet it can be in Things only which are *true, honest, just, pure, lovely, virtuous or of good Report*: for otherwise we should break through the *first* and *bighest* of Obligations, by *sinning* against GOD, and being *Partakers* of *other Mens Sins*. \*

For

\* 1 Tim. v. 22.

For the same Reason (to mention one Case more) a *Jury* is not at Liberty to acquit, nor a *Judge* to pardon desperate incorrigible *Offenders*, because were they themselves *such*, they should certainly desire to escape clear and unpunish'd—No.—As *Magistrates* are the *Ministers* of God\*, they are in Duty bound to Him, both to their *Country* and the *Innocent*, not to bear the *Sword* in vain, but to execute the Severity of *Justice*, when there is in Reason no room for *Mercy*.—Not to say, but that the most hardened *Criminal* would think so, were he *innocent* himself: Nay, tho' he be *guilty*, he seldom fails to approve, even so far, the *Righteousness* of his Sentence, and of its Execution; that though the Love of Life, and the Dread of Death prompt him to procure an Acquittal, a Reprieve or Pardon, yet his own *Conscience* tells him, at the same Time, that He deserves none of them.—Now these Instances well understood will direct every Man's *private* Judgment, as Circumstances arise, to determine without a *Casuis*t any other of the like Nature; so that I may now proceed,

II. *Secondly*, To settle the just *Extent* and *Boundaries* of the Precept in my *Text*.—The Terms of it are universal, and unlimited both as to Things and Persons: And Reason and Scripture will extend the Meaning of them to the whole Compass of our Duty towards *others*; so as to take in not only all Matters of *Justice* and *Equity* in Trade and Business, but of *Charity*, *Generosity*, and even *Civility* in Company and Conversation. In Matters of *Justice* the Case is clear: Nor could any Man have a doubt, whether he ought not to be charitable, generous, and civil to *others* in every Thing, that can proceed from *Compassion*, *Affability*, *Condescension*, and *Good-nature*; if he would but reflect within himself how kindly, sincerely, respectfully and obligingly he hopes to be treated by them.—He must be a Stranger to an *haughty* and *contemptuous* Deportment towards

\* *Rom.* xiii. 4.

towards *others*, who feels that Nothing can be more provoking to *himself*, than a *slighting* or *insolent* Behaviour, whether in Looks or Gesture, in Words or Actions. He who will but consult his *own* Breast for the Price of a *Good-name*, will never want the Tenderness he ought to have for the Reputation of his *Neighbour*.— He who is thoroughly sensible of his own Offences through Ignorance, Mistake or Passion will need no other Motive to the Practice of that Wisdom or Charity\*, which is not *easily provoked*, which *suffereth long* and is *kind*, which is *peaceable*, *gentle*, and *easy* to be *entreated*, which is not only *forbearing* and *forgiving*, or without *Partiality*, but full of *Mercy* and *good Fruits*.— I may also *add*, that whoever will bring himself to *sympathize* with the *poor*, the *needy* and *afflicted*, will have the strongest Inducements from *within* himself to do *good* to them that are *without*, as he has *Opportunity* and *Ability*.— He will indeed feel the Force, as well as perceive the Truth of what our *Saviour* said, *it is more blessed to give than to receive* †.

In short, (for it would be endless to run into Particulars) *all Men* in whatever Stations, Conditions, or Circumstances, *Providence* may place them, stand hereby oblig'd not only to give *one another* what is due in *Reason* and *Conscience*, but in *good Nature* or *good Manners*; because there is no one but must think, he hath a fair Claim and Title to such Treatment and Usage.— Which leads me,

III. *Thirdly*, To enquire into the general *Reason*, and *Equity* of the moral *Rule* in my *Text*.— It carries indeed its own Light along with it, which makes the *Equity* of it so visible, as to need no *Evidence*, scarce an *Illustration*.— All Men must agree to it in *Speculation*, however their Passions, Appetites or Interests may bias, and tempt them to break through it in *Practice*;

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Ethic;

\* 1 Cor. xiii. 4. James iii. 17. Col. iii. 13. † Acts xx. 35.

*Etice*; for no one can except or object to it, but who must first deny, that Men have *one Nature common* to them all, derived from God the *Father of all*, through one, and the same Stock and Lineage, wherein we stand *equally related*: And therefore *others* being *altogether* such as *ourselves*, must have by the Laws of that Nature, whether of *Reason* or *Humanity*, an equal Claim to the same *Dues, Rights, Kindnesses* or *Civilities*, as we expect from them. The *Reason* for this Practice is the very same; as will force us in *Speculation* to affirm, that if one *Line* or *Number* be *equal to another*, that *other* must be *reciprocally equal* to it. So that *not to do* as we *would be done by*, and to *believe* a Contradiction, is a like Absurdity. *Thou shalt not have* (saith *Moses*) *in thy Bag, or in thine House divers Weights and Measures, a great and a small* (one where-with to sell, and another where-with to buy) *but thou shalt have a perfect and a just Weight: A perfect and just Measure shalt thou have\**. There must, as in *mercantile Traffick*, so in the *social Commerce* of human Life be one common, and fixt *Standard of dealing*; there must be a *perfect Weight*, and a *just Measure* whereby to *weigh and measure* every Part of our *moral Conduct* towards each other.— And what *better* or indeed what *other* can we have, than the *Standard* in my *Text*, which is the *Compendium* and *Substance* of all *Equity*; the *doing* in all Cases and to all Persons, what we *ourselves* in *Reason* desire, that they if in our Places, and Relations should *do* to us? for being all *Partakers* of the *same Nature*, what Relation *one Man* in any Case bears to *another*; the same that *other*, if put into like Circumstances will bear to him.— Whatever is fit for, or due to *one*, must for the same Reason be fit for, and due to *another*— What is good for *one*, must be equally good for another in the same Condition; as what is evil for *one*, must be so for the *other* also.— And consequently the Reason of the

\* *Deut.* xxv. 13,—15.

on Easter-Tuesday, 1740.

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the Thing being equal, there must be an unalterable Obligation upon all Men to *do that right or good*: And *abstain* from that *Injury* or *Evil*, which they in a like Case would approve or condemn, if *done* by others to *themselves* with Regard to their Life, Estate, or Reputation.— The *Equity* of so doing, is indeed so self-evident and convincing, that no Man can ever deviate from it, without transgressing both the plain Law of his Being: and also acting against the Judgment of his own Mind, and the natural Inclination of his own uncorrupted Affections.— Besides, the universal Observance of it is the sole Means not only to maintain Peace and Happiness, or cement Society: but even to carry on *Self-preservation* in the World.— For how without it shall we *Preserve* ourselves? since if we love *ourselves*, Why? so does every one else: and therefore they can never be supposed to acquiesce in any Scheme which provides not *equally* for *their* Interest, or Happiness as *ours*.— But to engage you more strongly to *do to others whatsoever* ye would that they should *do to you*; I shall under my

IV. *Fourth* and *Last* Head proceed to shew the peculiar and manifold *Advantages* belonging to this *Rule* of moral Action: and how much the *Welfare* of Mankind will be promoted by a constant and universal Regard to it.— And here I cannot but observe *first*, that it is a *Rule*, which since all Men ought to use, God hath suited it equally to the Capacities of all, nay, contrived to have it ready on all Occasions, so that we need go no further for its Directions, than to our own Breasts.— It is both *self-evident*, and *self-applicable*: so that an *honest*, and *well-meaning* Man may determine no less rightly by it, than the most discerning and upright Judge.— For none, but *Fools* or *Madmen*, can be so weak as not to know, what Usage they *themselves* expect, and desire at the Hands of *others*.— Every one can look into his *own*

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Heart:

Heart: and *that* will as clearly answer, as he can ask this plain Question, Would I *myself* be content to be *thus* dealt with by *another*: if not, Why should I deal so with him? Imagine the Point in Question to be as nice and difficult as possible: yet let a Man but make the Case *really* his *own*: and he will scarce ever judge, and do amiss.— His prying Eye, enlightened and guided by *Self-Interest*, will seldom overlook one Scruple in the Balance, wherein his *own* Property is *weighing* against his *Neighbour's*: if so be he *considers*, when it is *weighed*, that his *Neighbour* may *chuse*, which *Scale* he pleases; as he ought to do, since his Claim is *equal*.— In short, let him determine every Case as for himself, with this single *Consideration*: and I dare say, his *Neighbour* will abide by such a Determination; nay, I believe, it will be as *true* and *righteous*, as if he had read over every *Casuiſt*, or purchased Knowledge, at what it will cost in going thro' all our *Courts* of *Justice* and *Equity*.

But here it may be asked; How are the *Measures* of *righteous dealing* more clearly discover'd by this *imaginary Change* of *Rights* and *Persons*? for when the *Change* is made: and we *ourselves* plac'd in the Condition, and Circumstances of other Men; must we not have a sound and extensive *Judgment* to discern, what is fit, or right, or reasonable to be *done by* and *to ourselves*, as well as *by* and *to Them*? but this *Judgment* we cannot have, without a thorough insight into the Nature and Relations of moral Things.— And therefore, of what more *extraordinary* Value, or Use is the *Rule* of my *Text*, than a plain *Command* for our *doing* to all Men, whatever is fit, right and reasonable.

Now it is without Question *true*, that my *Text* carries nothing more uncommon, or surprizing in its Doctrine, than that we should hurt nobody by Word or Deed, but be true, just and charitable in all our Dealings. — But then the Principles of moral Good and Evil are so

so very clear, if not *self-evident*, that a Man of the meanest Understanding, seldom mistakes about what is right, or wrong in *Theory*; but when we come to *practice*, *Self-Love* and *Interest* are apt to put a bias upon our Judgments.— The Difficulty then is how to remove ourselves as *Parties* out of any Question.— Now this may I think be done by looking upon *every Man*, as a *second Self*; and then supposing his Cause to be our *own*, or that *we* are to be *so* dealt with, as we deal with *Him*; for then these very *Selfish* Principles within us become of real Use, making us *extremely* cautious, (even whilst we have the Power of *weighing* our *own* Rights and Interests as well as *His*) how we put too *much* into *one* Scale, for fear it should be our Lot, (after his *choosing* as he *ought*) to have too *little* in the *other*.— Nay, to borrow one *Metaphor*, or two more from *trading*, our *Measures* will be true *Standard*, and our *Money* right *Sterling*, when we consider, that with the same *Measure* we *mete* it will be *measured* to us again: and that we shall be *paid* in our own *Coin*.— And thus this *Change* of Places, and Circumstances constitutes us, what we should in Reason be, (even in our own Cases) *impartial* Judges, without *Passion*, *Prejudice*, or *Favour*.— We thus become *equally* interested and bias'd in *another* Man's Case as in our *own*: and as we are quick-sighted enough to discern our *own* *rightful* Claims, the same Sagacity will prevent our *mistaking his*; whilst *Conscience* all the while suggests to us with Shame and Reproach, that to *do* any thing to *others*, which we *hate* and would not have *done* unto *ourselves*, is so scandalous an Iniquity, or so *false* a *Balance*, as to be an *Abomination* both to God and *Man*\*.

Nor is this the sole good Effect, which the *Precept* of my *Text* will have upon our Practice; for it will be not only a *Rule*, but a *Motive* to our Duty, *stirring* us always  
up

\* Prov. xi. 1.

up to perform what it enjoins.—It will *excite* the Will and Passions, as well as *correct* the Judgment, and determine us to do, as we would be *done unto*, by the forcible Impulse of *Self-Love*.—We shall thereby be as strongly, and as quickly inclined to do good, and to abstain from Injuries in the Case of *others*, as in our *own*; for by this Change of Circumstances we create within our Breasts a *Sense* and *Fellow-feeling* of their *Happiness* or *Misery*: and shall thus become as ready and desirous to remove the *one* and increase the *other*, as we should be, were our *own Happiness* or *Misery* concerned.—Every Kindness that we do will be done *freely*: and not *extorted* from us by like Importunities, as the *Widow* used in our Saviour's Parable\*, before she could have her Wrongs redressed by a *Judge*, who *feared* not God, neither *regarded* Man. — Our *Alms* in all Cases, where it is meet to *do* them, will be bestowed not *grudgingly*†, or of *Necessity*, but with a *cheerful* Heart, and a *liberal* Hand. In one *Word*, we shall at *all Times*, and on *all Occasions*, do, as much as *lieth* in us, to make the *Life* of *every one* as easy and delightful, as we should wish our *own* in their Circumstances to be.

But *Lastly*, The *beneficial* Excellence of this *Precept* will appear in the *best* Light, and to *most* Advantage, if we shew how much it will, if conscientiously and universally observ'd, promote the *Welfare* of Mankind, both in their *publick* and *private* Relations.

As to what concerns the *Publick*; were *Kings* and *all* that are in *Authority*, (after the Example of *Severus*, one of the best and wisest of the *Roman* Emperors) to chuse this *Precept*, not only as a *Motto* the most *ornamental* of any they can write, and that in *Letters* of *Gold*, over the *Gates* of their *Palaces*; but as the invariable *Standard* of their  
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\* *Luke* xviii. 2.      † *2 Cor.* ix. 7.

political Conduct; they would then never fail to \* *govern*, as they would be *governed*; which is the *same*, as to think themselves *Vice-Gerents* to the *Governor* of the *Universe* in doing good: and in making their *Power*, how absolute soever, as like as possible to his *Providence*, an *Universal* Blessing.—Would they but consider that *Liberty*, *Life* and *Property* must be as *dear* to *others* as *PREROGATIVE* and *POWER* to *themselves*: and then feign in *Imagination* what their *Fellow-Creatures* must really *suffer* from any *Injuries* herein, their own *Hearts* would plead so strongly for their *doing* as they would be *done* unto, as to keep them not only from *enslaving*, *destroying* or *plundering* their *Subjects*, to serve any *Schemes* of *Avarice*, *Ambition* or *Tyranny*; but likewise from offering to any of them, the least *private* Hardship, that may not be justified by *publick* Good.

On the other hand, were *Subjects* all in their several *Stations* to act from *Principles* of *Religion* and *Conscience* according to this *Christian Rule* of moral Practice, which *alters* not with any *Party*, nor *changes* with any *Ministry*, nor *tends* to any *Selfish* Views; they would, I am persuaded, be never wanting through *Envy*, *Ambition*, or unreasonable *Jealousies*, in the most dutiful, thankful and quiet *Obedience* to such *higher* Powers as both profess, and shew themselves to be no less *watchful* and *tender* of their *Privileges*, *Rights* and *Interests*, than of their *own* *Dignity*, *Prerogative* and *Revenues*.—And because *Government* is in the Nature of it a *Burden*, as well as an *Honour*, they would do all they *could*, (or as *much*, as if they themselves were in the same *Places* of *Honour*, *Power* and *Profit*) to preserve, if not the *Profit*, yet that *Honour* and *Power* to those who have the *Rule* over them, with-  
out

\* This was the Advice of the Favourite Minister *Mecenas* to the Emperor *Augustus*, as we read in *Dion Cassius*. "Εν δ' ἔν τῳ καταλαίῳ—θεμέσω δὲ γὰρ ὅσα δὴ ἔπρεον πρὸ ἀρετῶντα οὐ ποιεῖν ἐβουλόμην ταῦτα αὐτῷς αὐτῇ παρηγορησέμεν, ὥστε καὶ ἡμᾶς πείσῃ, καὶ πάντα χατὰ νόμον. Lib. LII. p. 492.

out which no *Government* can be carried on; so as to make that *Burden* light and chearful to them, by joyning Heart and Hand (if not for their *own*, yet for their *Country's* Sake) in every Thing, that can tend to the *publick* Good; notwithstanding any personal Piques, or Disappointments on their *own* Part: or Mistakes and Failures on *theirs* in well-meant Counsels and Transactions.

Would all Members in *Civil Society* bring their several Transactions with *one another* to this unerring *Test*, there would be no *Complaining* in our Streets; for then the *Life* and *Property* of every Man would be as *safe* in his *Neighbour's* keeping as his *own*.—— We should thus have nothing to fear from *Censoriousness*, *Calumny* and *Detraction*, so long as we are sure, that all we can converse with, (however fond they may be of running up and down in Visits from company to company) will nevertheless not carry with them all the *scandalous* Stories they may pick up, or can invent, *shooting* out the most *poisonous Arrows*, even *bitter Words*; but will treat our Reputation with the same good Nature as their *own*: and with equal Concern and Candor either conceal or palliate our Errors, or our Faults.—— Were the secret Springs of Action in every human Soul mov'd and directed by this Principle of *doing* nothing to *others*, but what we would have *done* unto our *selves*; *Anger*, *Envy*, *Hatred*, *Malice* or *Revenge* would find no *Harbour* in our *Bosoms*, because we should thus *feel*, how unreasonable, and unjust it would be to indulge those very Passions, which we cannot but condemn in *others*: and of whose Attacks we have the acutest Resentment, when they are made upon *ourselves*.—— How hateful would all the Sins and Tricks of *Avarice*, *Cheating*, *Extortion* and *Unfaithfulness* in private Dealings appear to us, if we would but make a Conscience of *buying* and *selling* by this *Rule*?—— There would no Man go *beyond* or *defraud* his Brother in any Matter\*, by Reason of his Ne-

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\* 1 *Thess.* iv. 6.

cessities or Weakness; if so be every *Bargain* and *Contract* were both *made* and *executed* by a constant Appeal to his own Mind, whether he was *using* others, as he would be *used* himself.

But to bring this *general* Application nearer home to the *particular* and *affecting* Occasion of this our solemn Meeting in the *House* of God; now in what Plenty must all the various Streams of *Charity* naturally flow from such a Fountain of *doing Good*, as our own *Hearts* will open, if we will but let them plead, (as we ought in *Reason* and *Humanity* to do) the Cause of our *Fellow-creatures* with like *Equity* and *Tenderness* ~~as~~ *our own*?—The *Rich* would thus become as willing to *distribute* and *communicate*, as the *Poor* to *ask* or *receive*.—The *one* would try their utmost to *earn* by honest Diligence and painful Industry a comfortable *Livelihood*; whilst the *others* would never fail, according to their *Ability*, in all reasonable Offices of Relief to such, as cannot *earn* it.—How much lessen'd would be the numberless Miseries of Life, if every Man would but lend his helping *Hands* to make the rest of the World *happy*, with as much Readiness and Good-will as he would borrow *theirs* to make himself *so*?—How much alleviated might be the *Sorrows* of all those, who are in *Trouble*, *Pain*, *Need*, *Sickness*, or any other *Adversity*; If they could but have the *Pleasure* of seeing every body around them, of so *sympathizing* a Temper, as to \* *remember them* that are in *Bonds*, as if they were *bound* with them: and them which *suffer* Evil, as if they were themselves also *Members* of the same *Body*, and, as it were, *suffering* with them?—And such, I hope, to *find* in all, who shall either hear or read that *true Report*, which is now going to be made, from the several *Hospitals* within this rich and flourishing *City*.†

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\* Heb. xiii. 3.

† Here the REPORT was read, which is printed at the End of this Sermon.

You have in this *Report* a plain Narrative of Facts, which will inform you what Numbers are continually sent or coming into your *Houses of Charity* for *Relief*, under all that Variety of *Evil* and *Misery*, in Mind, Body, and Estate, to which we *ourselves*, as well as *they*, are expos'd in this *World* of Corruption, Frailty, and Mortality, as in a State of *Trial* and *Probation* for a *better*, wherein our *Fidelity* will be rewarded thro' the *Mercies* of GOD in CHRIST JESUS with *everlasting* Happiness. — Here is neither *Art* nor *Eloquence* made use of to *beguile* or *entice* you to *Charity* or *Compassion*. Nor is there need of any, for if you do but give *Credit* and *Attention* to what you have heard: and then *imagine*, what may *really* happen in human Life, their Case to be your *own*; your own *Hearts* and *Consciences* will plead for such *Objects* with more *Force*, and a more *moving* Eloquence, than any Words or Language in the Mouth of the most *able* or *pathetick* Orator. — They will tell you *honestly*, that the *same* Good must be *due* to them, as we shall think *due* unto ourselves in like *Distress*: and then prevail effectually upon you, not to *with-hold* from them what is in your Power to do by such Supplies of Money, as will be equal to the Requests that are at the same time made in their behalf, by the *Governors* and *Managers* of these great and excellent *Charities*; who have likewise, from the *Precept* of my *Text*, a right at *least*, to our Praises and our Thanks, for the Integrity, Care, and Pains of their Oeconomy.

Could then the *Preachers* of the *Gospel*, but bring all within this *City*, who, in the prophetick Language of *Amos* (*chap. vi.*) lye upon *Beds of Ivory*, and *stretch themselves upon their Couches*, and eat the *Lambs out of the Flock*, and the *Calves out of the midst of their Stall*; — *Who chaunt to the Sound of the Viol*, and invent to themselves *Instruments of Musick*; — *Who drink Wine in Bowls*, and anoint themselves with the chief *Ointments*; — Could we, I say,

say, but bring these who, in the *modern* Phrase, have an *Elegant Taste* of Life, to have likewise such a *Sense* of *Humanity*, as will *feel* and be *grieved* for the *Afflictions* of their *Brethren*; I make no doubt, but that *Righteousness* would run down as *Water*, and *Charity* in such a *mighty Stream*, as would *refresh* and make *glad* the *Dwellings* of the miserable, at all times, even as we have lately seen, when the *rich* were *taught* by what they *felt*, that it was not possible for the *poor*, without the warmest *Support* from them, to *abide* God's *Frosts*.—Could we but persuade those who *live at Ease* in Power, Wealth, and Plenty, to *leave* their high, affluent, and happy *Stations*; I mean, no *longer* than just to cast an *Eye* of *Pity* upon those of their own *Species*, whose *Souls* are perishing for want of *Instruction* or *Correction*; as likewise upon those, whose *Bodies* lye in the *lowest* Places of *Distress*, either in a starving Condition, or under a terrible *Distraction* of *Mind*, or in the utmost *Agonies* of *Pain*, or on the *Bed* of *languishing* from acute and chronical *Distempers*, without the common, tho' cheap *Necessaries* of *Life*, as well as without *Medicines* to *heal* their *Sickness*.—Could we, I say, but persuade such as these, who seem to have contracted an unnatural *Insensibility*, by being *lifted* up, like *Heathen Deities*, thro' *Self-conceit* or *Flattery*, above all *Acts of Humanity*; to condescend, as the *Son of God incarnate* really did, to *visit* in *Person* all the *Scenes* of *Want*, *Misery*, and *Misfortune* in *low* life: Or could we but represent these *Scenes* in *Expressions* so *lively* and *affecting*, as to make them see, hear, and feel, even in *Thought*, what (as I may say to the highest of mortal Men) their own *Flesh* and *Blood* do *suffer* in the *Persons* of *others*, or may *suffer* in their *own*; should the over-ruling *Providence* of God (which maketh \* *poor* and maketh *rich*, which

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bringeth

\* 1 Sam. ii. 7.

bringeth *low* and lifteth up) either try their *Virtues*, or punish their *Vices* in the Furnace of *Affliction*, by the Changes and Chances of this Life. — Would they, I say, when in this State of *just Humility*; or *true thinking* but frame to themselves, in *Imagination* only, such an Alteration of Place and Circumstances, as may, for ought they can know, come to pass hereafter in reality: and then set themselves to *consider*, what *Relief* they might then in *Reason* expect, from such as are abundantly *able* to give it. — They would need neither Arguments nor Motives from the *Law*, the *Prophets*, or the *Gospel*, to put on *Bowels of Compassion*, *Tenderness*, and *Mercy*; they would, without these, be more *forward* and *willing* of *themselves* to *minister* (as God hath *enriched* them) according to their *Power*; yea, and *beyond* their *Power*, if the Case be pressing, out of this World's *transitory Goods* towards their *Support* and *Consolation*. — Their *Alms* would be as *extensive* as the *Miseries* before their Eyes: and as *cheerfully* bestowed as their *Sense* of them was *acute*. — *Self-love* alone, without the *Love* of God, or the *Hopes* of his *Favour*, would *determine*, I might say *constrain*, them to *abound unto the Riches of their Liberality*; so far as such a *Constraint* will not destroy the *Virtue* of good Actions. — Their own *Nature*, if *human*, could not resist those Sentiments of *Humanity*, which God has planted in all our Souls: and which such Objects will naturally excite, without even *Thought* or *Reflection*. — They could never *enjoy* themselves till they had *eased* others; they would *shudder* at the possible Approach of like Evils to *themselves*, which they saw *others*, in their own *Likeness*, suffer. — They would then look upon the Case of all who are in *Necessity* and *Tribulation*, not as a *common* Case, to be *passed by*, but as their *own*: and thence be *touched* with the *feeling* of their *Infirmities*, *Wants*, and *Calamities*; and, when *touched*, would succour, help, and comfort them, as if they were Members of their own *Bodies*, so as to become *Eyes* to the *Blind*,

*Blind, Feet to the Lame, and Understanding to the Lunatick or Ignorant.*

In few Words, were They, who are *rich in this World*, but to act according to the *Sense and Truth*, that is in the great *Rule of Reason and Religion* in my *Text*; could they be induced to *do to others* all Things whatsoever they would have *others do unto themselves*; they would then need no *Charge* from the *Apostle* to be *rich in good Works*.\*——They would be *ready to distribute, and willing to communicate* † of their own accord (as *God* shall give them his *Blessing*) out of this *World's Goods*, which are too apt to lead the *irreligious and worldly-minded* into *Temptations and Snares*, till they *abuse* them to their own *Destruction and Perdition* ‖.——They would be *disposed* in the Spirit of their own Minds, to *spare* what they can in *Reason* to *pious and charitable Uses*, out of that *Provision* it may become them to make for *themselves and Families*, in those *high or rich Stations of Life*, to which *Providence* shall raise them: or rather what they will *think and wish* in their own Consciences that they had *spared* from the *Lusts of the Flesh, the Lusts of the Eye, or the Pride of Life*, when *God* shall bring them into *Judgment* for all these Things.——There is, as I would fain believe, for the *Honour* of Mankind, no *Dives* living ‡, no *Wretch* so covetous or luxurious as *He* was; but who would *pity*, and *comfort Lazarus*, even without being brought to his *Senses* by the *Torments of Hell*, could he but be brought on *Earth* to imagine himself in *Lazarus's* Circumstances.——He could not then *bear the Thought* of being so *cruel and hard-hearted*, as to see his *Neighbour lying at his Gate* in *Lazarus's* Distress, *full of Sores*, and ready to *perish with Hunger, Thirst or Cold*: and yet deny him, as *Dives* did, the *Scraps of his sumptuous Table*, a *Cup of Water* out of his *Well*; a *cast-off Garment*  
out

\* 1 Tim. vi. 17. † Ver. 18. ‖ Ver. 9. ‡ Luke xvi. 19, &c.

out of his *Wardrobe*, or a *healing Medicine* out of his *Stores*, which his very *Dogs* afforded *Lazarus* from their *Tongues*.—Now as the *Reason* of the Thing must be the *same* in all other Cases of *Distress* as that of *Lazarus*; I cannot but hope, that all who hear me, will, as they have *Ability*, and the *Opportunities* now offered, go and do, not like *Dives* in the *Parable*; but like the good *Samaritan* in the *Gospel*, that is, as they would be *done* unto; though here I must observe, that this *Reasoning* will hold much stronger for *spiritual*, than *bodily* Charities to our *Neighbours*; if, as *Job* expresses it\*, we put our *Souls* in their *Souls* Stead.

But to conclude, were this *single* christian Precept in my *Text* religiously and universally observ'd in such a constant Intercourse of *just* and *good* Offices, as it will dictate to all who are *united* in the *common* Bonds of *Humanity*; it would make them all as *happy* as it is possible for *Men* to be in this State of Imperfection, Frailty, and unavoidable Evils. For nothing hinders us from arriving *actually* at such a *Degree* of *Happiness*, but a most unreasonable, and perverse *Violation* of it.—Since every Man would thus become a *Friend*, a *Benefactor*, a *good Angel*, nay a *God* unto his *Fellow-Creatures*; none of whom would be *unhappy*, if it were in *human* Power to make them *otherwise*.—This *disconcerted* and *troublesome* World would by this Means be changed once more into a *Paradise*; it would be full of *good Works*.—We should hear no *Complaints* of *Fraud* or *Violence*;—*Mercy* and *Truth* would meet together every where: and *Righteousness* and *Peace* would kiss each other.—The *Poor* would neither *envy* nor *repine*, whilst the *Rich* were dispersing the *Necessaries* and *Conveniencies* of *human* Life, far and wide in like reasonable *Proportions*, as they could expect them, if they were *Poor*; so that our *Happiness* on *Earth* would

\* *Job*. xvi. 4.

would be *exceeded* by that of *Heaven* alone, where there shall be no more *Want*, *Sickness* or *Pain*: and from whence all *Pride*, *Vain-glory*, *Envy*, *Hatred* and *Malice* with all *Uncharitableness* shall be *banished*, and be *succeeded* by such an universal *Benevolence*, as will make us to be all of *one Mind* and of *one Soul*, and to take *equal Delight* in the *common Felicity* of all our *Fellow-Creatures*, as in our *own*. To which infinitely happy State may God in his *Mercy* and *Goodness* bring us all, whether *High* or *Low*, *Rich* or *Poor*, thro' the *Merits* and *Mediation* of his *Son*, who has made us all *Joint-heirs* with Himself to the *Kingdom of Heaven*: and has *promised* to conduct us to it by his *Holy Spirit*; whose *Fruits* are *Love*, *Joy* and *Peace*, with all *Goodness*, *Righteousness* and *Truth*.†

† Gal. v. 22. Ephes. v. 8.



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A True REPORT of the great Number of  
poor Children, and other poor People, main-  
tained in the several *Hospitals*, under the pi-  
ous Care of the LORD-MAYOR, Commonalty  
and Citizens of the City of *London*, the Year  
last past.

CHRIST'S *Hospital*.

**C**HILDREN put forth Apprentices, and discharged  
out of *Christ's Hospital* the Year last past 136; Nine  
whereof being instructed in the Mathematicks and  
Navigation, were placed forth Apprentices to Com-  
manders of Ships, out of the Mathematical School } 136  
Founded by his late Majesty King *Charles* the Second of blessed  
Memory. \_\_\_\_\_

Children Buried the Year last past. \_\_\_\_\_ 27

Children now remaining under the Care and Charge of the said  
Hospital, which are kept in the House and at Nurse elsewhere } 1138  
1020, and 118 newly admitted, amounting in all to \_\_\_\_\_

The Names of all which are registred in the Books kept in the said  
Hospital, and are to be seen, as also when and whence they were admitted.

That the Revenue of the Hospital having greatly suffered by several  
dreadful Fires in and about *London*, and otherwise, and the Governors  
having been at vast Expence, for accommodating poor Orphans, in Pur-  
chasing and Building of convenient Houses, or Nurseries, at *Hertford* and  
*Ware* for their Reception, and in maintaining of Masters, Ushers, and  
other proper Officers there: And the Sick Ward in the said Hospital hav-  
ing by Length of Time become ruinous, and in great Danger of falling,  
hath unavoidably occasion'd the re-building of the same, which has been  
finished at a very great Expence of the Money of the said Hospital: And  
the annual Increase of Children having made it absolutely necessary for  
the Governors to engage in the new Building of two additional Wards for  
the said Childrens Reception, which said Buildings have been likewise  
finished at the like Charge and Expence of the said Hospital: And the  
Hospital's Revenue, without casual Benefactions, being not sufficient to  
defray the Charge of maintaining so large a Number of Children as they  
do, together with the great Expence of the said new Buildings. It is

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therefore

therefore to be hoped, and wished for, that in Regard to a Work so charitable, useful and commendable: Being for the Relief of necessitous Orphans and Infants, the Advancement of the Christian Religion, and the Good of the Kingdom. All charitable and worthy good Christians will readily and liberally contribute to the Support and Encouragement of so good and pious a Work.

### ST. BARTHOLOMEW'S *Hospital.*

THERE have been Cur'd and Discharg'd from St. Bartholomew's Hospital the Year last past of wounded, maimed, sick and diseased Persons out of this great City and other Parts of his Majesty's Dominions and Foreign Parts 4896, many of them relieved with Money and other Necessaries at their Discharge to accomodate them in their Return to their several Habitations. } 4896

Buried this Year after much Charge in their Illness ——— 349

Remainning under Cure at the Charge of the said Hospital ——— 738

So that there are and have been under the Care of the said Hospital, the Year last past, of poor, sick and lame Persons, destitute of all other Relief, in all ——— } 5983

This Hospital having happily escaped the great Fire of the City of London, the Buildings thereof were by length of Time become very ruinous and dangerous, for which Reason the Governors, by a voluntary Subscription amongst themselves and other charitable Persons, have already new built and finish'd one Pile of Building, consisting of a large Hall for the Resort of the Governors at general Courts, a Compting-House for the meeting of Committees of Governors for the Dispatch of the Business of the Hospital, several Rooms for the examining, taking in, prescribing for, and discharging of Patients, and other necessary Offices regarding the Poor; and have also new built, and near finished and furnished, another Pile of Building consisting of Twelve Wards, to hold Two Hundred Beds for the Poor and their Nurses. And as most of the old Wards are likewise become very ruinous, the Governors, encouraged by the many charitable Donations already given, entertain Hopes of a Continuance thereof, to forward so good a Design, by enabling them not only to finish and furnish the present new Pile of Building for Patients, but also to attempt the Building another Pile of Building for the same good Use, according to a Plan prepared for that Purpose, which will make the whole Hospital, when completed, more regular and more useful, and make room for the Reception of a greater Number of Patients.

But as it is impossible for the Governors to finish that Undertaking without the liberal Contributions of pious and well-disposed Persons; and for that the constant Annual Charge of maintaining and relieving the great Number of Poor now in the Hospital, much exceeds the Revenue thereof,

## A True REPORT, &c.

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thereof, the charitable Assistance of all Persons disposed to encourage so beneficial Helps to the Poor, are humbly desired to enable the Governors as well to support the present Charity as to accomplish the further Enlargement thereof; a Charity very necessary for preserving the Lives of so many miserable People, who would otherwise perish, were it not for that Relief which by the Blessing of God, they daily receive from the said Hospital.

### ST. THOMAS'S Hospital.

THERE have been Cured and Discharged from St. Thomas's Hospital in *Southwark*, this last Year, of wounded, maimed, sick and diseased Persons 6057, many of whom have been relieved with Money and Necessaries at their Departure to accommodate and support them in their Journeys to their several Habitations \_\_\_\_\_ } 6057

Buried from thence this Year, after much Charge in their Sicknes 261  
Remaining under Cure at the Charge of the said Hospital \_\_\_\_\_ } 753  
So that there are and have been this Year, of poor miserable Objects under the Cure of the said Hospital, and destitute of other proper Cure, in all \_\_\_\_\_ } 7071

The Numbers of Persons constantly relieved in this Hospital being so large as from the above and other Annual Accounts appears, the Provisions of Food and Physick, and the Care of able Physicians and Surgeons and other requisite Assistance, occasion a great and continual Expence, and the Hospital also frequently requiring large Repairs and Rebuildings, the whole certain Revenue falls extremely short of defraying the necessary Charges; and yet by the Bounty of pious and well-disposed Persons, this Charity has not only been long supported but much enlarged. It is therefore humbly recommended to Persons alike pious and benevolent, that they will be pleased to enable the Governors, by charitable Contributions, to go on in relieving the Distresses of the maimed and diseased poor, so that they may be preserved and made useful Members of the Publick.

### BRIDEWELL Hospital.

RECEIVED this last Year into the Hospital of *Bridewell* Vagrants and other indigent and miserable People, all which have had Physick, and such other Relief, at the Charge of the said Hospital, as their Necessities required \_\_\_\_\_ } 380  
Maintained in the said Hospital, and brought up in divers Arts and Trades at the only Charge of the said Hospital, Apprentices \_\_\_\_\_ } 67

## BETHLEM Hospital.

ADMITTED into the Hospital of <i>Bethlem</i> this last Year,	}	170
distracted Men and Women		
Cured of their and Lunacy, Discharged thence the said Year, several of which were relieved with Cloathing and Money at their Departure	}	119
Distracted Persons buried the last Year, after much Charge bestowed upon them in their Lunacy and Sickness		
Now remaining in the said Hospital under Cure, and provided for with Physick, Diet and other Relief, at the Charge of the said Hospital	}	225

Besides which divers Persons who have been cured in the said Hospital, are provided with Physick, as Out-Patients, at the Charge of the said Hospital, to prevent a Return of their Lunacy.

The Particulars of all which may be seen in the Books of the said Hospital.

There are generally above 200 distracted Persons maintained in the Hospital of *Bethlem*, and though new Patients are from time to time admitted in the Room of those, who, by the Blessing of God, are cured and discharged; yet there are continual Applications made to the Governors for Admission of others; and in order to make Room for such as may probably be restored to their Senses, the Governors are obliged to reject, and turn out many, who, upon Examination, or after some Time of Trial, appear to be incurable, and whose Case is therefore the more deplorable as to themselves, and often dangerous to others.

Some Benefactions having been lately given to the Governors of *Bethlem* Hospital, to be applied to the Use of incurable Lunaticks, and the Governors having obtained a Grant from the City of some additional Ground in *Moorfields*, Two Buildings have been erected and finished, the one at the East End of the said Hospital for incurable Men-Patients, and the other at the West End for incurable Women-Patients; and there are already 85 admitted. But inasmuch as the Annual Revenues of the said Hospital do not near answer the present Annual Charge, there will be no Means of supporting an additional Expence for Incurables, without the Contribution of charitable Persons; and this seems to be the only necessary Charity for which a Provision is wanted in this Noble CITY.

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## L O N D O N W O R K - H O U S E .

A true Account (for the Year last past) of the W O R K - H O U S E in *Bishopsgate-Street*, Erected pursuant to an Act of Parliament made in the 13th and 14th Years of the Reign of King *Charles II.* which Account ends the 25th of *March*, 1740.

C H I L D R E N in the House at <i>Lady-Day</i> , 1739	70
Since admitted	34
	104
Discharged and put forth Apprentice, or to Service in several good Families	23
Buried	8
Remaining at <i>Lady-Day</i> , 1740	73
	104

These are religiously educated according to the Usage of the Church of *England*; and are employed in spinning Wool, sewing and knitting: They are dieted and clothed, and duly taken Care of in Sickness: They are taught to read, write, and cast account, whereby they are qualified for Services and honest Employments; and have Money given with them when put forth Apprentice, if Benefactors or Freeemens Children of the City of *London*.

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V A G A B O N D S, Beggars, pilfering and other young Va- grants and disorderly Persons, duly committed in the Year last past, were 303, and 51 remained at <i>Lady-Day</i> , 1739.	354
Discharged	308
Buried	6
Remaining at <i>Lady-Day</i> , 1740	40
	354

These Vagabonds, Beggars, &c. have proper Relief, and are employed in beating Hemp and washing Linnen; who by God's Blessing and these Means, have been brought to a right Sense of their Crimes; and many

## 6 *A True ACCOUNT, &c.*

many of them have reformed, and used an honest Industry afterwards for their Livelyhoods.

Of the Children here educated since the Year 1701, there hath been discharged and placed forth Apprentice to Officers of Ships, to Trades, and to Service in several good Families, (besides those mentioned in the present Account) two thousand six hundred and forty; and within that Time eighteen thousand six hundred and forty five Vagabonds, Beggars, &c. (among which were several notorious Impostors, pretending to be lame, dumb and blind) have been committed, and punished with Confinement and hard Labour in the Manner above-mentioned.

Of the Children there has died three hundred and three, and of the Vagabonds two hundred and two.

The Children and all others in this Work-House, are required to attend Divine Service Morning and Evening, which (in a convenient Place) is there regularly and duly performed.

**BY** the afore-mentioned Act of Parliament, Power is granted for the President and Governors of this Corporation, (without License in *Mortmain*) to purchase or receive any Lands, Tenements, and Hereditaments, not exceeding the yearly Value of three thousand Pounds, of the Gift, Alienation or Devise of any Person or Persons; and any Goods, Chattels, or Sums of Money whatsoever, to be applied to the Uses afore-said. But as yet the present real Estate belonging to the said Corporation (besides the Ground on which the Work-House is situate) amounts to little more than one hundred Pounds *per Annum*; and the necessary Expence far exceeding the yearly Income, has very much increased the Debts of the House, and prevented the farther good Designs intended thereby: It is therefore humbly hoped, good and well-disposed Persons will be pleased to encourage and charitably assist this most useful and beneficial Work; that so, for the future, it may be rendered more serviceable to the Publick, and carried on with great Success: By which Means poor-destitute Children will be educated, maintained, and employed, and kept from the Distress and Miseries those suffer who want such an Education: And pilfering and other strolling Vagrants, sturdy Beggars, lewd Night-walkers, and such other idle disorderly Persons, being punished with Confinement and hard Labour, may (from those evil and very pernicious Practices) be thereby corrected, restrained, and reformed.

*N. B.* By a late Act of Parliament, this Corporation can receive no farther Help by Lands, Tenements, and Hereditaments.

The Premises are most humbly recommended to your pious Consideration.

*G O D's Providence is our Inheritance.*

**BOOKS** printed for John and Henry Pemberton, at the Golden-Buck in Fleetstreet.

I. **T**HE *Wisdom and Goodness of God in the Vegetable Creation*: A Sermon preached in the Parish-Church of St. Leonard, Shoreditch, on *Whitsun-Tuesday*, May 19. 1730.

II. The *Wisdom and Goodness of God in the Vegetable Creation*, further consider'd: In a Sermon preached in the Parish-Church of St. Leonard, Shoreditch, on *Whitsun-Tuesday*, May 15. 1733.

III. The Blessing of a *Protestant King and Royal Family* to the Nation. A Sermon preached before the House of Commons at St. Margaret's Westminster, June 11. 1737. Being the Day of his Majesty's happy Accession to the Throne.

IV. A Sermon preached in *Lambeth Chapel*, on *Sunday*, January 15. 1737. at the Consecration of the Right Reverend Father in God, Thomas Lord Bishop of *Bangor*. Published by Command of his Grace, the Lord Archbishop of *Canterbury*.

V. The *only sure Way to Success in War*: Shewn in a Sermon preached in the Parish-Church of St. Mary, *Lambeth*, upon Jan. 9. 1739-40. Being the Day appointed for a *General Fast*, in order to obtain of Almighty God Pardon for our Sins, and to implore his Blessing and Assistance on our Arms in the War against *Spain*.

*These Five by John Denne, D. D. Archdeacon of Rochester, and Rector of Lambeth.*

VI. The Use and Intent of Prophecy in the several Ages of the World, in six Discourses, delivered at the *Temple-Church* in April and May, 1724. Published at the Desire of the Masters of the Bench of the Two Honourable

*BOOKS printed for J. and H. Pemberton.*

able Societies. To which are added Four Dissertations:  
I. The Authority of the Second Epistle of St. *Peter*.  
II. The Sense of the Antients before Christ upon the Circumstances and Consequences of the Fall. III. The Blessing of *Judah*, Gen. xlix. IV. *Christ's* Entry into *Jerusalem*. The Third Edition corrected. Price 4s. 6d.

VII. A Sermon preach'd before the Trustees of the Infirmary in *James-street, Westminster, April 26. 1735*.

VIII. A Sermon preach'd before the Society corresponding with the *Incorporated Society in Dublin*, for promoting *English Protestant Schools in Ireland*, at their Meeting in the Parish-Church of St. *Mary Le Bow*, on *Friday, March 17, 1737-8*.

*These by the Right Reverend Father in God, Thomas Lord Bishop of Salisbury.*

IX. A Collection of Tracts, Moral, and Theological: Placed in the Order wherein they were first published, viz. I. A Letter to a Deist. II. The Foundation of moral Goodness. Part I. III. The Foundation of moral Goodness. Part II. IV. Divine Rectitude. V. A Second Letter to a Deist. VI. The Law of Truth. With some additional Notes, and a Supplement concerning Rectitude.

X. Five Sermons on the following Subjects: *Viz.* I. The extreme Folly and Wretchedness of an Atheistick Inclination. II. God's Government of the World, a sure and most joyful Truth. III. The Dignities and Distinctions of human Nature. IV, and V. Natural and moral Proofs of a future State. Preached in the Country, and published at the Request of a Friend. The Second Edition corrected. To which is now added an Assize Sermon, formerly preach'd and printed at *Newcastle upon Tyne*.

*The Two last by John Balguy, M. A. Vicar of North-Allerton in Yorkshire, and Prebendary of Sarum.*

*N. B.* The Assize Sermon may be had separate.